THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions*" (JOEL 2: 28).

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"MORMONISM," THE RESTORED GOSPEL OF CHRIST.

(Concluded from page 38.)

THE condition of the world to-day calls for a new faith, for prophets, revelators and men called of God who can declare to the world, with authority and power, that there is a God who rules on high, the Author of our existence, the Father of our spirits, who is willing to direct our footsteps. To bring order into this chaotic world of thought and to give paramountcy to the ethical and the spiritual things of life, there is needed a virile and vibrant faith that will challenge the attention of the people and point the way to the summits where light and truth are found.

It seems, doubtless, to many that it is arrogance to assert that God has manifested himself in these latter days and established his Church, selecting weak human agents for so important an undertaking, and yet his truths have been revealed through humble sources, and mighty achievements have been brought about through the medium of weak and feeble persons. The revelations given in modern times through Joseph Smith challenge attention to the needs of the world and point the way to a unification of the world. The mission of "Mormonism" is to declare the Gospel which Christ taught and the principles of salvation which have been again revealed to the earth. Christianity came in the meridian of time, when disorder and unbelief was regnant; it changed industrial conditions and modified the religious and social life of the people. The historian Froude describes the rottenness of the world, and particularly of the Roman Empire, at the period of Christ's mission. It looked as though the world was doomed to destruction because of its

infidelity and crime. But Christianity then stemmed the tide of destruction and directed the currents of life into new channels. The world was rescued from polytheism and paganism, and a new standard was set up for the guidance of the people. But, as I have indicated, there came a time when the fulness of the Gospel was rejected by the people.

So, in this dispensation, in the midst of wild clamors and unbelief God has spoken and revealed to the world those principles essential for the social, political and spiritual welfare of the people. That is the message of "Mormonism," and the responsibility rests upon the members of this Church to proclaim to the world these important truths which have been revealed for the salvation of men.

Recurring to the thought developed a few moments ago, there is a prevalent view that progress in all that the thought implies is not the result of religion, but is the product of the wisdom of men. Recently, in conversation with a professor of standing, the subject of religion arose. He expressed the view that intellectual development was greater when the human mind was free from religious beliefs. In other words, his thesis was that intellectual and moral perfection was best attained when the religious sentiments were extirpated from the human mind. This view to me is untenable and cannot be supported from historical pages. Pure intellectualism has not advanced civilization. The spiritual and the moral forces, I contend, have been the currents which have moved society forward. I believe that the greatest intellectual development follows the greatest religious and moral and spiritual development.

A great English writer has attempted to demonstrate the thesis that religions and moral reforms are the aftermath of intellectual progress. In other words, he attributes the reform in the social and political world to intellectual development, but not to the religious or ethical influences pervading the world. I believe history does not accept this view. The ethical and religious movements have purged society, developed reforms and advanced the cause of civilization. A religion deeply spiritual will produce a better social organism and increase the intellectual activity of the people.

The religion of Jesus Christ struck at the false philosophy and the perverted intellectualism of the day. It gave to the world a basis of liberty and taught justice and service and love and self-sacrifice and those moral principles which must obtain if there shall be growth and advancement. I repeat, that pure intellectualism never saved an individual or a nation. Men of the highest intellectual attainments are often devoid of those moral restraints, of those ethical conceptions which are essential to proper living and to the discharge of the social obligations which rest upon all members of society.

For centuries philosophers have attempted to find reasons for the altruistic spirit that manifests itself in the hearts of the people. The cold teachings of biology affirm that life is a struggle for the survival of the fittest, and that only the blind forces of nature dominate the universe. Many of these philosophers have been unable to explain the origin of the great reservoir of love and affection and self-abnegation which exists in the world. This spirt of sacrifice, of self-subordination for the good of others is inconsistent with the extreme views of our scientific evolutionists. They see only the tragic forces of nature developing and perpetuating those organisms fittest to survive; they perceive no altruistic or spiritual or pitying forces in life, and affirm that there is no place in these tragic processes of nature for the fruits of the true Christian religion.

Benjamin Kidd, an English writer of note, in his work on social evolution, while accepting some of the principles of biological development, challenges the results, or at least some of the announced conclusions of Spencer and others, and insists that there must be some force or power above and beyond what is denominated nature, which accounts for the progress of the world and for the moral and spiritual influences that have pervaded society. He declared that evolution does not and cannot account for the flood of altruism and love and charity which finds expression in the lives of so many of the human race. Mr. Kidd deduces the conclusion from the premises which he states that religion has grounds for existence, that it is part of the life of the people, but he declares that it is supernatural, that it may not be accounted for by the scientific formula projected by the learned men of the day. If I interpret him correctly, he believes that the moral and religious influences of the world do not spring from the teachings and scientific views of men, but must be accounted for upon the theory of a Supreme Being who manifests himself in the moral law of his children on earth. Under this view a withdrawal of the religious influences from the lives of the people would bring retrogression, moral decay, and undoubtedly the destruction of society and human governments.

The explanation for social progress is found in the view that there is a Creator, that we are his children, that the highest development will make manifest those principles of truth and righteousness which bring moral and spiritual growth in this life and salvation in the great hereafter.

In that view, it is important that mankind enjoy the highest spiritual and religious truths. If they are not the product of man's wisdom then they are the manifestations of God to his children. It follows, necessarily, that the highest development will come when the fulness of the spiritual forces or of these divine truths are enjoyed by the world. Christianity, as I have observed (and I use the word "Christianity" in the sense that it comprises

all of the fundamental principles revealed by Christ for man's salvation), should, therefore, be desired by all who recognize Christ as the Savior of the world, and they should seek from whatever source possible the fulness of the Gospel, the entirety, if I may use the expression, of the principles of life and salvation. A limping and an imperfect faith should give way to the completed and perfected one.

I have been attempting to emphasize the importance of a restoration to the earth of those vital and fundamental principles which alone can bring unity and peace to the world and save the souls of men. I have been pleading for a completed faith, for the necessity of the enjoyment by mankind of all the principles which constitute the religion of Jesus Christ. I have insisted that the revelations given in modern times contain a full exposition of the Gospel of Jesus Christ, and that the Church of Christ has again been established and possesses the authority and power which belong to the Church of Christ.

May I recur to a thought which incidentally was mentioned a few moments ago as a reason for a revival of faith throughout the world in the principles of Christianity. As a result of the great war there has been a loosening of the ties which bind society, and many have felt that there was great moral deterioration. I believed that the war, though it might bring unfavorable reactions, would ultimately result in earnest searching by millions of sincere souls for those principles of truth and justice essential for man's temporal and spiritual welfare. I believe that millions are thinking of the futility of human governments and human laws to bring peace and happiness to the world. I cannot believe that with the termination of the great holocaust of war there will be a persistence of unbelief and materialistic thought, but rather do I believe that millions will turn to God, seeking the truth, and escape from the tragic processes of a materialistic universe.

Underneath this apparently impenetrable crust of doubt and unbelief that covers the world there are forces that will produce upheavels and there will go out from the submerged masses a cry for the truth and for the inspiration that comes from God. Never has there been a time when the spirit of the Christian faith should be so appealing to humanity as at the present moment. As I have indicated, our governments have failed to give us peace, our political and social institutions have not responded to the aspirations of the people, and the philosophy of men does not bring to the people that joy and happiness for which the human soul is striving.

Now is the hour to preach Christ and him crucified, to turn the thoughts of the people to those spiritual truths which were exemplified in his life and embodied in his Church. Our experience has demonstrated that we cannot live for ourselves alone, that individuals and nations are interdependent, and that the

conditions of the world postulate religious forces as the only enduring influences which assure man's advancement.

We must not accept the view of Le Bon who, in his recent book, commenting upon the failure of governments and of human institutions to meet the wants of the people, that a spirit of disassociation and hatred controls the world. Or, at any rate, if his contention is right, then the reason for the unifying influences of Christianity is all the greater, because such hatred and spirit of selfishness inevitably results in sorrow and world disaster.

"Mormonism" seeks to meet the needs and aspirations of the people and to give to the world those divine commands which will act as a panacea for the ills of the world. We know what Christianity did in Christ's day and what it will do in our day.

May I say to those who are members of this Church that we have been placed upon earth that we might, through trial and tribulation and vicissitude and struggle, develop the latent powers within us and advance to a position of responsibility here, preparatory to responsibility and positions hereafter. With this view, life takes on beauty and color and joy and we can find even in the starless midnight cause for rejoicing.

But when you take that view, there must come the serious thought that responsibilities rest upon you. If you take the view that you are a part of God, as the devout Novalis used to say when he put his hand upon a human being he felt he was touching God—I say, when you take that view, that you are the children of God, that you have been placed on this earth to execute the purposes of God, and that you are to be teachers and preachers, not only by precept but by example, of his word, then there must come the solemn thought that all must live for God and dedicate themselves to his divine will, and to the accomplishment of his majestic purposes.

"Mormonism" declares that the men and women (gathered from the four corners of the earth) have been chosen to be ambassadors and preachers and teachers to every nation, kindred, tongue and people. Did you listen to the fervent prayer of Elder Badger, when he spoke about the Gospel of the kingdom being preached te every nation and to every person? That was not an idle statement. He was declaring one of the great purposes of the Christian faith. No man or woman who accepts Christianity—and when I say "Christianity" I mean the Gospel of Jesus Christ as he revealed it in former times and in latter times—I say, no man or woman taking upon himself or herself the covenants of this Church can do other than consecrate themselves to the work of God. I may not live for myself. My constant prayer should be: "What does God want me to do? How may I advance the interests of truth and righteousness in the earth?" and Not: "How may I advance my own interests?"

I said a moment ago that the Christian faith taught self-subordi-

nation. Indeed, it teaches self-effacement in the glorious concept that we are to be a part of the great spiritual force which propels humanity forward.

It is my duty as a member of this Church; it is your duty as members of this Church, to seek first the kingdom of God and its interests, trusting that all other things shall be added. We have been called as Samuel was called of old, individually as well as collectively, and our calling requires us to serve God and to preach his word to the nations of the earth. It means that fathers must teach their children what this faith is and what it means to the world and prepare them for service in the world, for the preaching of the Gospel to every nation and every kindred, tongue and people.

Brethren and sisters, I testify to you to-day, in all seriousness, of the divinity of this work. It is not man's work. We may pass away; we may leave the Church, but the Church will persist and the truths of God will endure; and he will raise up men and women of faith and courage who will vindicate his name, honor the truths which he has revealed and become worthy ambassadors to all the nations of the earth. Let us do our part; let us serve God and keep his commandments, that in the end, with all the righteous, we may receive eternal life, is my prayer, in the name of Jesus Christ. Amen.

FAULT-FINDING.

Finding fault does not require brains. To appreciate requires a high degree of intelligence. Any person can criticise, tear down or destroy, but to build up requires real constructive genius. Criticism is cheap because it is so easily voiced. Constructive advice is the priceless possession of the few who have intelligence enough and understanding enough to see an undesirable condition, and remedy it.

The fault-finder is a dealer in second-hand junk; he hasn't a new idea, a live, virile, constructive thought in his mental makeup. He does not understand that by criticizing a particular condition, place or person, he is doing the easiest and most cowardly thing in the world. He has not the pluck or energy where it is most needed. When you criticise a person you arouse his most elementary impluse of self-preservation; you make him antagonistic to your view and he arises against you with no desire to remedy his condition. When you criticise a person without showing him where he is wrong and how he can improve himself, you are displaying your own egotistic nature and lack of real intelligence. What the world needs is a little less criticism and more constructive, inspiring, uplifting energy. We can all drag

things down into the mud if we want to, but it takes a real reformer to lift humanity out of the gutter. If something is wrong, remedy it; don't make it worse.—*Work and Hope.*

TELL YOUR GRATITUDE.

It isn't the thinking how grateful we are
For the kindness of friends come to bless
Our sorrow or loss
'Neath the weight of the Cross;
It is telling our gratefulness.

It isn't the love that they have in their heart
And neglect or forget to reveal,
That brightens the lives
Of husbands and wives.
It is telling the love that they feel.

It isn't the thinking of good to mankind
That comes as a cooling drink
To the famishing ones
Of Earth's daughters and sons;
It is telling the good that we think.

It isn't the music, asleep in the strings
Of the lute, that entrances the ear,
And brings to the breast
The spirit of rest:
It is only the music we hear.

It isn't the lilies we hide from the world,
Nor the roses we keep as our own,
That are strewn at our feet
By the angels we meet
On our way to the Great White Throne.

It isn't the silence of hope unexpressed
That heartens and strengthens the weak
To triumph through strife
For the great things of life;
It's the words of good cheer that we speak.

—W. J. Lampton.

Misunderstandings.—You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day, if you could only know and see and feel that the time is short, how it would break the spell; how you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 25, 1923.

EDITORIAL:

ROBERT BURNS.

ON January 25th, men in every civilized nation will pay tribute to the memory of Robert Burns, who has achieved in the world of poetry an unexcelled distinction. In the art of "singing the soul into song and setting the heart to music" the Scottish bard has no rival. Such a man is truly a "living-light fountain," which it is ever pleasant and profitable to be near, especially during that season when his world-wide admirers are celebrating the anniversary of his birth. His poetry has been described as "pure passion." "Other lyrists are literary at their best; when Burns is literary he is at his worst. His note falls like the note from the lark, straight from the heart. It is not an imitation of life but life itself running into laughter and tears."

Wherein lies the secret of this spontaneous outburst of song? What elements in his nature entered into his poetry to give it immortality? The creator, ever greater than the thing created, must give part of himself to that which he creates, if he desires it to live, whether it be thoughts, feelings, personality or being. What qualities of Burns' soul have entered into his poetry to give it such ever increasing life and vigor among men?

In a general way it may be said that a person is governed by his intellect, his emotion, and his will. When these three are strong there is usually found greatness and leadership. When these are weak there is found mediocrity or a nature unbalanced. With the intellect, we see; with the emotion, we feel; with the will, we guide and control. The truly great, as well as the truly educated, man possesses the power "to see clearly, to imagine vividly, to think independently, and to will nobly."

Unfortunately, in the case of his will Burns was deficient; or if not deficient, then defiant. This weakness of will, or defiance of the accepted standards of moral conduct, led him into many humiliating experiences and disastrous conditions. For these actions his friends offer neither denial nor palliation. How deeply in his better moments his own soul regretted having yielded to temptations that beset his pathway can be inferred from the letters of apology that followed his indulgences. His open, honest life, however, as well as the divine injunction to "judge not," will justify us in "scanning gently" this side of his nature.

But in the ability to think clearly and independently, to imagine vividly, and to sympathize sincerely may be found the secret of Burns' greatness. His power *to see clearly* places him in the front ranks of the thinking men of the world. This power, it is true, was not evident in the management of his personal affairs, but it is very apparent in his estimate of the false religions and social standards of his time. Cant and hypocrisy he despised. Indignantly he cries out against ministers whose lives were inconsistent with their preaching:

"But I gae mad at their grimaces,
Their sighin', cantin', grace-proud faces,
Their three-mile prayers, and half-mile graces,
Their raxin' conscience,
Whose greed, revenge, an' pride disgraces
Waur than their nonsense."

But sincerity and the true worship that springs therefrom, he admired and praised.

Compar'd with this, how poor Religion's pride,
In all the pomp of method, and of art;
When men display to congregation's wide
Devotion's ev'ry grace, except the heart!
The Power, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well-pleas'd, the language of the soul;
And in His Book of Life the inmates poor enroll."

How he scores those who are only outwardly righteous, we sense from such poems as "An Address to the Unca Guid," or "Holy Willy's Epitaph," etc.

With charity in his heart for the weaknesses of his fellows, he discerned clearly the effect of social forces and environment upon the lives of those around him.

"I have often observed," he said, "in the course of experience with human life that every man—even the worst—has something good about him; though very often nothing else than a happy temperament of constitution inclining him to this or that virtue. For this reason, no man can say in what degree any other person besides himself can be, with strict justice, called wicked. Let any of the strictest character for the regularity of conduct among us examine impartially how many vices he has never been guilty of, not from any care or vigilance, but for want of opportunity, or some accidental circumstance intervening; how many of the weaknesses of mankind he has escaped, because he was out of the line of such temptation; and what often, if not always, weighs more than all the rest, how much he is indebted to the world's good opinion, because the world does not know all; I say, any man who can thus think will scan the failings, nay the faults and crimes of mankind around him, with a brother's eye."

This clear introspective insight reveals the true Burns in his relation to himself and to his fellows. His careful study of man's inhumanity to man led him to summarize his conclusions as follows:

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin' wrang,
To step aside is human:
One point must still be greatly dark,
The moving *why* they do it;
And just as lamely can ye mark
How deep perhaps they rue it.
Who made the heart, 'tis he alone
Decidedly can try us.
He knows each chord its various tone,
Each spring its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly can compute,
But know not what's resisted."

That he thought independently, even disregardingly of his fellows' opinions is evident to all who are in the least degree acquainted with his philosophy and his manner of expressing it.

But Burns' greatest power lay in the breadth and depth of his sympathetic soul. From this source his poetry flowed to immortality as from an inexhaustible and ever-flowing fountain. In the realm of sympathy with inanimate, as well as with animate nature, Burns is supreme. His poems "To a Daisy," and "To a Mouse," are gems. His sympathy for animate nature has, fortunately for the world, found expression in many individual poems. Hear him say in the "Twa Dogs":

"My heart has been sae fain to see them
That I for joy hae barkit wi' them."

Besides this great poem, which is in reality an interpretation of Scottish peasant life, this fundamental trait has impelled him to give, out of the fulness of his emotion, other immortal poems, among which are, "Poor Mailie," "Auld Mare Maggie," "The Wounded Hare," etc. In the stormy winter night he thinks of the "silly" sheep, and the "ourie cattle," and words come, "like tears of infinite compassion" as he writes:

"Ilk happin bird, wee helpless thing,
That in the merry months o' spring
Delighted me to hear thee sing,
What comes o' thee?
Where wilt thou cower thy chitterin' wing,
And close thy ee?

His sympathy with man brought him in touch with nearly all classes, from the humblest peasant to the leaders in society,

in politics, and in literature. He entered, too, the field of political life, and in sympathy "joined hands with Washington across the Atlantic, and the French Revolutionists across the Channel." His soul responded to the message of the angels that heralded, with the birth of the Saviour, "Peace on earth, good-will toward men." The appreciation of this message is what his soul prayed for when it sang:

"Then let us pray that come it may,
As come it will for a' that.
That sense an' Worth o'er a' the earth,
Shall bear the gree an' a' that.
For a' that an a' that,
It's coming yet for a' that,
That man to man, the world o'er,
Shall brithers be for a' that."

To pray for power to see things as they are, not as others imagine them to be; to cherish charity in our hearts for our fellowmen; to realize that, "next to love, sympathy is the divinest attribute of the human soul," and to manifest it for "all things, both great and small;" to strive by righteous endeavor to hasten the day when men of all nations shall live as brothers—these are some of the ideals of life which should be emphasized when the world commemorates the anniversary of the poet Burns.

D. O. M.

AN INVESTIGATOR'S QUESTIONS ANSWERED.

THE following is a copy of a letter addressed to a gentleman in South Wales who is earnestly investigating the doctrines of the Church of Jesus Christ of Latter-day Saints:

295 Edge Lane, Liverpool,
January 15, 1923.

Dear Mr.——:

Your letter of yesterday's date was received this morning. . . . You say there are two difficulties that present themselves to you. "One is this: In the end of the Book of Revelation we read of a condemnation upon those who shall either add or take away anything to or from the Book, signifying that the Bible is the only Book and the all-sufficient Book." And you ask the question, "If it is so, why is there any need for the Book of Mormon?"

When John wrote the words to which you refer he did not mean the Bible as we have it to-day, for the Bible was not compiled in its present form until hundreds of years afterwards. The book of which the Apostle spoke was simply the Book of Revelation. No man was to add or to take from that book. You will notice that it is MAN that is forbidden to either add to or take from the Book of Revelation. But GOD is not thus bound.

He can add to or take from his own words as it may please him. He commanded Abraham to offer his son Isaac as a sacrifice; but when the good man was about to do so he stopped him. When Jesus sent forth his apostles to preach the Gospel he told them not to take either gold or silver or brass in their purses. Later he told them to take both purse and scrip.

Moses, on one occasion, when addressing the children of Israel, said practically the same thing that John the Revelator said when closing his book. These are his words: "Ye shall not add unto the word which I commanded you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4: 2). Now, we all know that after this the Lord gave many commandments to his people, and also that other books of Scripture were written. The fact that John, after he had finished his Book of Revelations, wrote the Gospel which bears his name, is proof positive that the words found in Rev. 22: 18, 19 have a far different meaning to that which men have put upon them, namely, that the canon of Scripture was then complete, that God had spoken his last word to man.

Your other difficulty is this. You say: "At the crucifixion of Christ He said, 'It is finished,' signifying the completeness of the plan of redemption. If Christ's work completed God's purposes, what need was there for a future prophet, as Mr. Joseph Smith as a prophet?" When the Saviour said "It is finished," he did not mean that God's purposes in him were completed. There were other commandments of his Father which he had to fulfill. He had not only to lay down his life but take it up again, which he did. Had Christ not burst the bands of death and triumphed over the grave the great plan of redemption would not have been carried out. Well might the Apostle say: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." That Christ's work was not finished at the time of his death is clearly shown in the Scriptures. During the three days and nights his body lay in the tomb he, in his spirit body, ministered to the spirits in prison, who had been disobedient in the days of Noah. This was a part of his great mission. In prophesying concering Christ's work beyond the grave, Isaiah said: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isaiah 42: 6). For a fulfillment of this inspired prediction, see I. Peter 3: 18-20.

And as further proof that Christ's mission was not ended and God's purposes fulfilled in him at the time he exclaimed "It is finished," the Scriptures tell us that after the Lord had risen from

the dead he spent forty days with his disciples, teaching them all things pertaining to the kingdom of God, after which he gave them their commission to go into all the world and preach the Gospel to every creature.

Chief among the officers which Christ placed in the Church which he established were "apostles and prophets." They were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And it was the Lord's desire that these officers remain in the Church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (See Ephesians 4: 11-14).

Now, if we admit that the followers of Christ are not perfect, that they need edifying; that the work of the ministry still needs to be carried on; that there is need for all believers in Christ to come to a unity of the faith, we must also admit that apostles and prophets are necessary. No business firm would think of dispensing with its board of directors, its superintendents and managers, neither would the Lord dispense with the leading officers of his Church. It was not the Lord's will that the world should be left for over seventeen centuries without apostles and prophets. He gave to the world these divinely-inspired officers, but the world hated them and destroyed them, and by so doing fulfilled the Scriptures, which say: "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation" (Luke 11: 49).

Just a word with respect to the Book of Mormon. I have in my library two books, one the History of England, the other the History of the United States. I need both volumes, one to give me a knowledge of the history of this country, the other to give me a knowledge of the history of America. I have also two other volumes—the Bible and the Book of Mormon. The former gives me a history of God's dealings with his people on the Eastern Continent, the other gives me an account of his dealings with his people on the Western Continent. I have read and studied the Book of Mormon thirty-five years. I know that it is the Word of God even as I know that the Bible is the Word of God. I am sending you a copy of the *Millennial Star* containing an article I wrote for the magazine, in which I set forth some of my reasons for believing the Book of Mormon to be the Word of God.

If you would like to read the Book of Mormon, I would be pleased to lend you a copy.

With very kind regards, I am,

Your friend and well-wisher.

WILLIAM A. MORTON.

THINGS WORTH NOTING.

The average length of life in the United States is 56 years, 15 years more than it was in 1870. Life is longest in New Zealand. There the average is 60 years. It is shortest in India, where the average life is 24 years.

A typewriter, weighing one ounce, and fitting in a vest pocket, was recently exhibited by Dr. H. E. Wetherell, of Philadelphia, at meetings of the American Association for the Advancement of Science. He devised it for his own use. Held between the fingers and upon the paper, the machine writes by means of a wheel equipped with rubber letters which special devices bring in contact with the paper. Dr. Wetherell said operation of the typewriter was slow in the hands of a beginner, but that an experienced writer could attain a speed of seventeen words a minute. It is almost noiseless.

"This afternoon in New York we had a heavy snowstorm. I am wondering what kind of weather you are having in London. I am also wondering how well you are hearing my voice. This is the first time I have had the pleasure of saying 'Hello! London,' on the telephone. I am ringing you from New York." These were the words used by Mr. J. I. Carty, vice-president of the American Telephone and Telegraph Company, when speaking from 195 Broadway, New York, to London, early in the morning of the 15th inst., a distance of 3,200 miles. The occasion was a demonstration of the International Western and Electric Company and the Western Electric Company, of the possibilities of telephonic communication by wireless across the Atlantic.

Mrs. Theo Lee, wife of the former Presbyterian minister of Spanish Fork, Utah, spoke recently before the Women's Missionary Society of the First Presbyterian Church, in Berkley, California, on "The Mormons," referring to them in kindly and appreciative terms, especially in their development of the public school system in Utah. She called attention to the fact that fine school buildings have been erected in every part of the State, and every effort made to raise the general standard of education. Mrs. Lee made special reference to the four "Mormon" Temples in Utah, their costly construction and imposing appearance. The natural resources of the State, its bracing climate and the general peaceful conditions prevailing there, were also interestingly mentioned.

In his pastoral letter for the New Year, the Bishop of Liverpool says: "Everywhere is restlessness, unsettlement, perplexity, and hunger of soul. The old order is passing away, and the new order is not yet apparent. Great empires have crumbled to dust before our eyes. Old dynasties have disappeared. Our modern civilization is shaken to its centre. Ireland is torn by fratricidal war. Austria trembles on the brink of ruin. Russia is broken up and is ready to perish. China is traveling with new forces which are undermining its age-long traditions and customs. New States, fired by visions of new ideals, are rising and demanding a place in the Commonwealth of Nations. The Moslem world is seething with discontent. The awful massacres in the Near East reveal the appalling wickedness of which the human race is capable. Old confidences are disappearing. The splendid dreams and high hopes which

shone before us when the armistice was signed, four short years ago, have faded from our sight, and a dull, paralysing sense of disappointment and disillusionment has taken their place. A bankrupt world is asking querulously and in despair, 'Who can show us any good?'"

THE following is an excerpt from a letter written by the late Frederic Harrison to the Rev. Charles Green, of Eastbourne, a very old friend. The letter was dated January 2nd. Its conclusion reveals the great writer's outlook on modern life. "I do entirely agree with you that to sacrifice Latin and Greek will be a disaster to civilization," he wrote in italics; "but every board in civilization is cracking—literature, drama, art, industry, government, peace, and order are all being swept over by a flood of democratic vulgarity. All public problems seem to me faced by ruin. 1. There will be no real settlement of reparations and of Europe at Paris to-day—or any time. 2. We cannot—and we need not—stop the Turks. 3. The British Empire is melting away just like the Roman in A.D. 300; and for the same causes. Let us be reassured that you and I cannot help it all. Let us read, remember, think, and write, as does your sincere friend, FREDERIC HARRISON."

FROM THE MISSION FIELD.

Changes in Conference Presidents.—Elder Herbert Savage has been honorably released as president of the London conference, to return home. Elder Joseph E. Wright has been honorably released from the presidency of the Nottingham conference and appointed president of the London conference. His wife, Sister Katherine G. Wright, has been transferred from the Nottingham to the London conference.

Farewell Testimonials.—A farewell social in honor of Elders John E. Ingles and Thomas Finlayson was given by the Edinburgh branch of the Scottish conference, Tuesday evening, the 9th inst., in the Free Gardener's Hall, Picardy Place, Edinburgh. Elder Frank W. McGhie presided. A well-arranged program was very pleasingly rendered, after which refreshments were served. A splendid spirit prevailed, and the social was greatly enjoyed.

Socials.—On Monday evening, the 8th inst., the Relief Society of the Sheffield branch gave a very enjoyable social. A pleasing program was rendered, after which entertaining games were played. Light refreshments were served. Among those present were President J. W. Ernest Tomlinson, Elders Clarence L. Giles, Ervin Rawlings, Fielding K. Smith, Ernest K. Freckleton and Grover K. Mellor.

Tuesday evening, the 14th inst., the Liverpool branch Relief Society gave a splendid social in the chapel attached to the headquarters of the European mission, 295 Edge Lane, Liverpool. President and Sister McKay were in attendance, also a large company of saints and friends. After a delightful program, refresh-

ments were served. The remainder of the evening was spent in playing games. A substantial sum was added to the society's treasury.

Baptisms.—On Saturday, the 13th inst., a baptismal service was conducted in the Latter-day Saints' chapel at Sheffield, President J. W. Ernest Tomlinson in charge. After short addresses on baptism and the gift of the Holy Ghost, delivered by Elders Clarence L. Giles and Fielding K. Smith, four candidates were baptized by Elder James R. Williams and were confirmed by President Tomlinson and Elder Ervin Rawlings.

On Monday, the 8th inst., a baptismal service, conducted by President John B. Cummock, was held at the Govan Hill Baths, Glasgow. President Cummock spoke briefly on the ordinance of baptism, after which five candidates were baptized by Elder John E. Ingles. A confirmation service was held later, at which the new converts were confirmed by President Cummock, Elders John E. Ingles and Harvey H. Glade.

On Monday, the 8th inst., five converts were baptized in the sea at Edinburgh, Scottish conference, by Elder Thomas Finlayson. A confirmation service was held the following day, when the new converts were confirmed by Elders Thomas Finlayson, John E. Ingles, Frank W. McGhie and Gordon L. Weggeland.

On Saturday, the 6th inst., a baptismal service was held at Handsworth, Birmingham, when four candidates from the Nottingham conference were baptized by Elder Earl N. Palfreyman. A convert in the Birmingham conference was baptized by Brother Harold H. Dobell. The Nottingham converts were confirmed by Elders Earl N. Palfreyman, A. Walter Stevenson, Fred D. Manghan and Gilbert Rex Sutton, and the Birmingham convert by President Edgar W. Jeffery.

DEATHS.

Wood.—November 27th, 1922, William Earl Wood, the six-year-old son of Sister Elsie Hibbert Wood, formerly of the Bradford branch, Leeds conference. The child met his death by drowning in the Swan River, Perth, West Australia.

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